SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 40th year

Vol. 41 No. 12 ISSUE 491 APRIL 1993 35¢ Per Copy

APRIL 1993 GUIDE

During this month we go from fasting to feasting as Pascha/Easter comes on April 18. Although this transition is made, we continue in prayer but the services are so structured that they are full of joy.

In the beginning of the month the Presanctified Liturgy is still served on some weekdays.

April 10 is called Lazarus Saturday. This day and the next — Palm Sunday — are special days in that they are not a part of Great Lent. They are a bridge to Strastnaya or Holy Week, which starts on April 12. The gospel reading for this day John 11:1-46 fully gives the story of Lazarus' death, the grieving of Jesus and His bringing back to life of Lazarus. This day is designated prior to Holy Week to act as a sign of the Holy Resurrection of Christ Himself which will take place. We sing of this on Palm Sunday: "O Christ our God, when You raised Lazarus from the dead, before Your Passion You confirmed the future resurrection of all." By the resurrection of Lazarus we are shown that **Jesus will raise us.** Lazarus Saturday began the triumph of life over death.

We celebrate the Entry of Christ into Jerusalem on April 11. The gospel reading from John 12:1-18 ties up His entry with the raising of Lazarus. His triumphant entry begins on verse 12 and we can read almost the same incidents in Matt 21:1-9, Mark 11:1-10 and Luke 19:29-38.

Holy Week follows.

Then Holy Pascha/Easter, which we celebrate for three successive days. The whole week following Pascha is known as Bright Week. The priest wears light, bright robes for the Liturgy and the Holy Doors in the iconostas are not closed.

Sunday, April 25 is the 2nd Sunday of Easter. It is known as St. Thomas Sunday. He was not present at the Resurrection, doubted it and then believed. Read the gospel — John 20:19-31.

St. Athanasius the Great wrote in his festal letters: "We began the fast of forty days. After we had given ourselves over

Continued on Page 69, Col. 3

Has He risen for you, beloved?
Has the stone been rolled away
From the tomb so dark and silent
Where your hopes all buried lay?

IN THREE SCENES

Judas appears in the sacred record of Holy Week in three scenes which should remain forever before every human heart — from the upper room with its closed door, through the garden with its kiss, to the valley of the Kidron with its knotted rope. Seldom has a human soul run more swiftly to its doom.

He had learned some bitter and eternal lessons on the way from the upper room to the tree of death. He discovered, for example, what so many in the modern world fail to learn until it is too late: when you sell out your Lord and His teachings, you lose the respect even of those to whom you sold Him. Nothing lets us down more than the unbelieving world. The way of the one who sells out always ends in loneliness and contempt of body and soul.

The most important lesson Judas probably never learned. On Holy Thursday and Friday and in all the days of the world the love of money was and is the root of evil. The great besetting sin of the twentieth century is its love of money. Working and making no attempt of rescheduling so that you might attend services especially during this Lenten and Paschal Season. Other examples could be made. There is no sense in lightly passing over the terror of this sin. For back in the early days of His ministry our Lord said clearly, surely and finally: "One of you is a devil." Satan himself entered into Judas when his heart turned to the lust for money.

Today, when we so carelessly admire the man who is driven by greed, who makes a huge salary, when "money talks," when there is so much bowing and scraping before the rich only because they are rich with no concern about how the money was made, when

Continued on Page 72, Col. 3

HOLY THURSDAY EVENING SERVICE

This service is a long one so in this day where many demand that services be finished in an hour they show their displeasure by not attending. What was once a service attended by most people in the parish has become one where so few people attend that it is even hard to find twelve men to hold the candles for the readings. Those of us who can bring to mind the many pagentry of this service and the emotions of sadness it brought are truly blessed. Whole families accompanied by neighbors who were not necessarily Orthodox attended the service. There was so much happening that children didn't whine or complain of being tired. First, everyone purchased a candle. It was lighted at the first reading. People kept track of how many gospel readings were made by notching with their finger nail the candle near its bottom. Twelve men were selected to hold large candles in the center of the church during the readings. It was a great honor to be so selected. After each reading, there was less light as one candle was extinguished after each reading. The priest changed his vestments after each reading, usually starting with a lighter color and going toward a darker and darker color. We all looked forward to the singing from the darkness of the altar, the plaintive and beautiful chant.

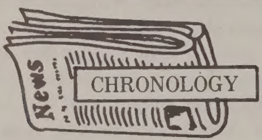
The kneeling and meditating after each reading while the whole choir sang "Glory to Thy long-suffering, O Lord, glory to Thee."

Finally, after many hours, for the service was not rushed or shortened, we walked home with our lighted candles. It was awesome to see the points of light moving from the church to all directions of the town. Such are memories!

We know that it may be impossible for many of you to get to church for this service. We list the readings for you. Read them and meditate on them. The readings will take you through the Passions of Christ from His words at the last supper, through His prayers for Himself,

Continued on Page 69, Col. 3

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



April 1993

DIED: Matushka Martha Mikuliak (OCA) in Mayfield, PA.

NATIONAL DAY OF PRAYER will be May 6. Write P.O. Box 15616, Colorado Springs, CO for info.

YET ANOTHER: The Seventh-day Adventist International School of Evangelism has rented Moscow's Olympic Stadium to "train hundreds of Russian pastors in soul-winning. In addition 200 delegates from the world divisions will join in."

DO YOU LOVE YOUR ORTHODOX FAITH? Share information about it with others. Only $5 will bring **The Orthodox Herald** to your parents, child, relative, friend or acquaintance for a whole year. See blank on last page.

ANIMATED TALES is an internationally aired TV series of Shakespeare plays which is being produced by a Welsh-Russian team. The six plays now available, some in video, were animated by Russian animators.

THE LEMKO ASSOCIATION OF POLAND has taken the responsibility of codifying the Lemko language. After 50 years of teaching Polish and literary Ukrainian in the public schools, the Lemko language has been substituted for the Ukrainian. The Association is the only one in Poland which identifies the Lemkos as Rusyns and not Ukrainians.

THE CATECHISM OF THE CATHOLIC CHURCH, which will be available in English this Spring, slights the Eastern-Rite Churches. Although it incorporates some Eastern theological thought, it fails to include the tradition of the Eastern Church (Uniate).

NEW BOOK AVAILABLE **The Place of the Heart** by Elizabeth Behr-Sigel is an introductory study of Orthodox spirituality. It is written for the average layperson who is trying to adapt to the needs of the modern world is "drowning in a sea of noise and meaningless clatter." This is a good book to read for those interested in the **Philokalia** and the Jesus Prayer. Order form: Oakwood Publications, 3827 Bluff St., Torrance, CA 90505-6359. Send $13.

THE CARPATHO-RUSYN RESEARCH CENTER, 355 Delano Pl, Fairview, NJ 07022 has released several papers which could be of interest to those who are watching the changes in the Slovakia and Ukrainian areas where "our people" are now living. One paper deals with a meeting of the Congress of the Rusyn language, the other with an interview of Prof. Magocsi with the Kiev correspondent of "Le Monde."

A NEW RELIGIOUS TREND is faxing. Believers can fax their prayers to Jerusalem and a phone company employee will insert them into the Western Wall — Judaism's holiest shrine. Then in what is being called confaxion, in Italy there may be introduced in May a fax-equipped confessional!

RELIGIOUS PERSECUTION OF THE ECUMENICAL PATRIARCHATE of Constantinople has inspired the formation of an organization to study and take action to try to remedy the situation. The Turks do not acknowledge the ecumenical stature of the Patriarch and treat him as if he is simply the Bishop of Istanbul. They require that only Turkish nationals serve on the Holy Synod closing this position to churches as in America which consider him the Ecumenical Patriarch. The number of Orthodox Christians has gone down from 110,000 members in 1920 to 2,000 today. Write C.R.O.S.S., 30 Malvern Ave., Richmond, VA 23221 or call (804) 355-3687.

A DAYLONG SEMINAR ON MUSIC will be held on Saturday, May 1 at St. Vladimir Seminary near New York. At the last meeting in November the need for 2 and 3 part settings for use at the Divine Liturgy, when few singers are present, was discussed, and renowned Dr. Morosan has begun to compile these arrangements. Write David Barrett, 369 Coe Ave., Meriden, CT 06450-3757 for info.

VOLUNTEERS OF ALL AGES NEEDED to help in Eastern Europe. American Boy Scouts and Girl Scouts will be in Omsk, Russia from July 11-August 1. Leaders are also needed. Contact James Lacey, 5028 Holly Farms Dr., Virginia Beach, VA 23462 or call (804) 671-8497 between 6 and 9 p.m. Volunteers, including computer specialists, English teachers, iconographers, and those with other specialties are needed to work at the Orthodox Seminary in Presov, Slovakia from September to December and February to June. Contact: Mission Center, P.O. Box 4319, St. Augustine, FL 32085 or call Andrew Lekos (904) 829-5132.

U.S. EVANGELISTS are even going into the dormitory and other seminary buildings in Russia, trying to proselytize Orthodox seminarians. A United Methodist minister "was appalled" and added, "Russia is not a confessionally neutral country where you can pass by the churches that already exist there. The mission directed eastward is only justified if those churches which already exist and their faith are taken seriously."

MANY PEOPLE FROM WHAT IS NOW THE WESTERN UKRAINIAN had settled in Brazil over 50 years ago. They had built churches and formed parishes. These are now serviced by a few priests who must care for several parishes. The people are poor so both they and the churches are in need of much. Information about help and help can be sent to Ukrainian Orthodox Church, c/o South America Help, 4 von Steuben Lane, So. Bound Brook, NJ 08880-1412.

RELICS OF ST. TIKHON are now in the U.S. St. Tikhon, who was recently recognized as a saint, lived in America in the early 1900's. At this time the relics are in the chapel at the OCA Chancery in Syosset, NY.

ABUNA PAULOS IS THE NEW PATRIARCH OF ETHIOPIA. He succeeds Patriarch Abuna Theophilius, who was martyred by the communists. The new patriarch was educated in Ethiopia, Russia and the U.S. He holds a doctorate from Princeton University.

THE SACRAMENT OF HOLY CONFESSION (No. 2)

The first step to confession is repentance. The sign of a true repentance is the sorrow with which the penitent makes the decision to change his sinful life into a new life in Christ, and promises that he will never repeat the same sins again. The value of true repentance is so great that the Lord said, "Likewise, I say unto you there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10). True repentance leads the penitent to Holy Confession. The prodigal son of the Bible when he "came to himself," that is, when he realized his sins and decided to repent, returned to his father and confessed, "And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (Luke 15:21). And his father received him with open arms. After Confession we are reconciled with God and again we may consider ourselves as participants in the Heavenly Kingdom.

Our Lord came on earth not to call the righteous, but to call sinners to repentance and that is why His whole life was an ocean of forgiveness. "Thy sins are forgiven thee" were His compassionate words to all sinners.

As Christians, we ought to know that Holy Confession has no effect to those who prefer to sin voluntarily with the thought that they will receive forgiveness when they go to Confession. This conception is not true. "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:26-27). God forgives those who sin and when "they come to themselves" repent with sorrow and tears and then go to Holy Confession.

A perfect example of how to pray in a time of repentance is given to us by the King and Prophet David. His Psalms are a masterpiece of literature expressing true repentance and confession. "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me." (Psalm 38:3-4). "Wash me thoroughly from mine iniquity (O God) and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight ... Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Psalm 51:2-7). The whole fifty-first Psalm is a beautiful prayer of true repentance and it is good to be recited before we go to Holy Confession.

Fr. Philip G. Gialopsos

BE SILENT

Most Orthodox homes practice silence from the time they go to church on Holy Friday evening and they pray at the tomb of Christ until they come home from midnight service on Pascha/Easter and have heard the joyous words "Christ is Risen!" Radios and TVs and all other electronic equipment is silent. We live without hearing the news of the day. For Christ lies dead in the tomb. It is only in fear and trembling — in silence — that we can better meditate on our source of life held captive by death.

During the Divine Liturgy on Saturday morning we are instructed about this silence for instead of the Cherubim Hymn we hear the words: "Let all human flesh keep silent nor think of anything earthly; for the King of Kings and Lord of Lords comes to be slain, and to give Himself as food to the faithful. Before Him go the Angelic hosts, with their Principalities and Powers, the many-eyed Cherubim and the six-winged Seraphim, veiling their faces and loudly singing 'Alleluia'."

In our silence, our waiting, our hope of His promise, we already anticipate His victory: Victory over death. Let us spend this day in that silent waiting, confident in the glorious resurrection which awaits us all.

LITURGICAL COLORS

In many Orthodox Churches a new ritual has been added — the changing of the colors according to different fasts and feasts of the Church. In some churches only the cloths on the tables are changed. In others the curtain over the holy doors, the outer glass of vigil lights and the vestments of the altar servers and priest are "color-coordinated."

What is official view in the Orthodox Church? In the service books of the Orthodox Church a distinction is only made between dark and light/bright. Colors are not mentioned.

The use of liturgical colors for Sundays and other feasts developed gradually in the Western Christian Church from the 9th century on. It originated in the desire to express the mood of various celebrations by the display of symbolic colors that would inspire the faithful with the same appropriate spirit and mood. Of all the colors used, Pope Innocent III in 1216 mentioned only five: white, red, green, black and purple. The official use of these five colors dates from the time of Pius V in 1572.

In the Orthodox Church, there is nothing wrong with changing the colors which insures fresh, clean cloths and as the original intent reads "by the display of symbolic colors inspire the faithful"; but no official list exists and it is not mandatory.

MISSION FUND

Doing their part in informing others about the Orthodox faith are: Joseph Roman, Metro Horoschak, Vera Stocking, Val and Agnes Fryntzko, Victor Niebuhr, Fr. Don Joseph Hotrovich, Olga Washinko, Olga Peck, Mary M. Parker, Mark Malish, Donald Belinsky and others. Pauline Balog in memory of her parents George and Mary.

•April

to fasting in continued succession, let us begin the holy Paschal week. Let us add to these the seven weeks until the great Pentecost, wholly rejoicing and exulting in Christ Jesus our Lord, through Whom to the Father be glory and dominion in the Holy Spirit, forever and ever. Amen."

•Holy Thursday

His disciples and you, through His arrest in the Garden of Olives, through His many trials both Jewish and Roman, then His scourgings, crowning with thorns, through His bearing the Cross and His Crucifixion and lastly through His death and burial and the sealing of His tomb with a huge stone and the posting of guards to make sure He remained in the tomb!

The readings are:

1/ John 13:31-18:1
2/ John 18:1-18
3/ Matt 26:57-75
4/ John 18:28-19:16
5/ Matt 27:3-32
6/ Mark 15:16-32
7/ Matt 27:33-54
8/ Luke 23:32-49
9/ John 19:25-37
10/ Mark 15:43-47
11/ John 19:38-42
12/ Matt 27:62-66

Dabs of Thoughts

In the Carpathians Pascha/Easter is called **Velikden**, the Great Day. This is taken from Holy Scripture — John 19:31 is where "for the Sabbath was a high day" is rendered as "for this Sabbath was a great day" in the Russian Bible.

The reason why we kneel more during Lent and do not kneel for prayer from Pascha/Easter until Ascension is that to an Orthodox kneeling and prostrations are not a position of adoration (as it is in other churches) but the position of a sinner seeking forgiveness.

Most people have substituted a complex for a conscience. The medicine for a complex is "counseling." The medicine for a bad conscience is forgiveness, which alone can set us free from our past and open the door on to a future which need never be afraid of failure again.

The essential meaning of Pascha/Easter is not a bodily resurrection of Jesus Christ alone but that HE LIVES! Because He lives we have the basis for believing we too will live forever for in Holy Baptism we have been grafted into His Body, the Church.

From Pascha/Easter until Ascension we greet people with the words: "Christ is risen!" The response is: "Indeed He is risen!"

Liturgical life may differ so much from parish to parish that one often wonders whether it is the same Orthodox Church.

The British Cunard liner, which rescued 705 people from the sinking Titanic, was named the CARPATHIA. A correspondent met a man who served on the liner at this time and said that it received this name because of the number of crewmen who had come from the Carpathians.

The whole season of Pascha/Easter is a festive season. All the Sundays until Pentecost are part of the season and so they are called Sundays of Easter, thereby re-emphasizing the importance of the fifty-day period.

GEMS

"He shall honor the god of fortresses instead of these; a god whom his fathers did not know he shall honor with gold and silver, with **precious** stones and costly gifts." Dan 11:38.

Precious stones is a direct translation of the Hebrew and appear fifteen times in the RSV of the Bible; all but one passage are found in the Old Testament. The passages generally refer to undefined gems (III Kg 10:10) which were used as adornments (jewels) and probably served as amulets which were believed to have magical powers. The scarabs of ancient Egypt were carried about for this purpose and the Egyptian Book of the Dead gives instructions for the use of lapis lazuli, green feldspars, carnelian and serpentine. Lapis lazuli ($3Na_2O \bullet 3Al_2O_3 \bullet 6SiO_2 \bullet Na_2S$) was a very highly prized gemstone. It was extensively mined in Afghanistan and many scholars believe the sapphire in the Bible (Job 28:6, Sol 5:14, Is 54:11) may really be lapis lazuli. Gems were indications of wealth and were easy to transport.

Many select gems are mentioned in the Bible but except for their use as ornaments or jewelry, it is difficult to determine their true use. They were polished to enhance their light refraction (cut stones were unknown until the invention of the magnifying glass and microscope) and appeared to have magical properties. Onyx, sardonyx, topaz, carbuncle (ruby), emerald, sapphire (lapis lazuli), jacinth, diamond, agate, amethyst, beryl and jasper were set into four rows of three stones each in Aaron's breastplate (Ex. 28:17). The listing in Exodus has brought forth much speculation as to their meaning and some readers have speculated that they might each refer to one of the twelve tribes of Israel. I personally wonder if their selection might be made because the nomadic Jews believed them to be magical.

The hardness of diamonds is indicated (Jer. 17:1); however, it probably refers to a writing instrument which can inscribe on hard surfaces. The best properties of a diamond can only be achieved when a diamond is cut, a technique unknown in Bible days.

Today Christians don't believe in the magic properties of gems, but sometimes we become so possessive of them that they control our lives as if they were talismans.

Larry R. Sherman, Ph.D.
University of Scranton (PA)



HOLY PASCHA/EASTER

The greatest and most significant Holy Day in our Orthodox Church is the focused commemoration and celebration of the glorious Resurrection of Our Lord, Jesus Christ. In the various services for this day, the Resurrection is described as the "Feast of Feasts." Its dogmatic significance is the foundation of Christian theology. As St. Paul puts it is his First Letter to the Corinthians in chapter 15: "If Christ is not risen, then our preaching is useless and your faith is also groundless." In this chapter he emphasizes that our faith is meaningless without the Resurrection of Christ.

Through His Resurrection, Our Lord proved that He indeed is the Son of God, Who redeemed mankind from sin through His death on the Cross and gave us assurance of our own eventual resurrection. His Resurrection is proof of immortal life beyond the grave. The early Christian Church recognized this all important fact and for this reason set aside Sundays so that the remembrance of His Resurrection be ever before them. Our Russian name for Sunday perpetuates this importance by calling Sunday **Voskresenie** — Resurrection.



ALASKA FUND

Sending copies of **The Orthodox Herald** to missioners are: Metro Horoschak, Olga Washinko, Fr. Don Joseph Hotrovich, Dorothy Sawko, Mary Parker, Victor Niebuhr, Val and Agnes Fryntzko, Vera Stocking and others. Victor Karaway in memory of his dear mother Diana Karaway.



EDITORS' NOTES

Many people suffer depression because of the "sameness" of the days and seasons in their lives. The Church does help by providing seasons and special days known as Holy Days. We must celebrate them and break the "sameness" in our lives. We must make the effort and we will be greatly rewarded. This month is a good example of the change in days. We start out the month observing Great Lent by making special foods and reading religious materials especially the Bible Readings as outlined in "The Herald". We make an effort to go to Church more often. There certainly are more services scheduled. If we can't get out, we may purchase books which have these services and pray them at home. But best of all we can pray the Paraclis, which is a service of consolation and is so structured that it may be prayed at home and is especially helpful in time of grief, illness, temptation and depression.

Our articles on Fr. Toth and our visits to Carpatho-Russia have produced many letters and phone calls of request for information about the area and Fr. Toth. Some of the letters have multiple requests. Unfortunately, we are having a difficult time keeping up with them. We are only happy to answer the questions about the region and Fr. Toth and to discuss them with you, so please call any evening from 5-11. Our number is (717) 256-7232.

May God grant you the privilege of joyfully joining in the thunderous exclamations with the other faithful in church at Pascha/Easter: "Christ is risen! Indeed He is risen!" for these proclamations accurately portray the unlooked for joy which surprised the Apostles on the very first Pascha. May this joy be yours.

Christos Voskres! Voistinu Voskres!

Father and Matushka Stroyen

WILL OF GOD

Our parents used the expression Volya **Bozha** — the Will of God so often when advising us. We usually answered or thought: "**Volya Bozha** —The Will of God is fine but if we don't work at it (whatever it was that we set for ourselves) nothing is going to happen. And we lived our lives as activists striving to reach goals by our own abilities and activities.

We don't hear the Will of God referred to very often these days. We who have our feet in two generations or cultures may think at times — maybe there is something to the belief in the Will of God. Perhaps He is more involved in our lives than we acknowledge.

When we visited in the Carpathians we heard this expression as often as we did when we were children. If we asked a question about something which had happened — we were often answered with it was Volya Bozha, accompanied by a slight shrug, and the seeming ability to settle into an acceptance of the incident with a calm and peace which seems so lacking in our lives.

Is this reliance on **Volya Bozha — the Will of God** something which is peculiar to our people from this area of the world?

Perhaps, they have retained it longer but it was a deeply seated part of the life of the first Christians as can be found in the Bible. For example we read in:

Mark 3:35 — "For whoever shall do the will of God."

John 1:13 — "...nor of the will of man, but of God."

Romans 12:2 — "That ye may prove what is that good, and acceptable, and perfect, will of God."

Eph 6:6 — "Doing the will of God from the heart."

1 Thes 4:3 — This is the will of God."

Heb 10:36 — "After having done the will of God."

1 Peter 2:15 — "For so is the will of God."

1 Jn 2:17 — "He that doeth the will of God abideth forever."

St. Paul introduced his letters by stating that he became an apostle through the will of God. We read this is 1 Cor. 1:1 — "Paul called to be an apostle of Jesus Christ through the will of God." He reiterates this in 2 Cor. 1:1, Eph 1:11, Col 1:1, and 2 Tim 1:1.

Accepting the Will of God is a part of our legacy as Orthodox. It makes life so much easier to live. "I will love Thee, O Lord my strength; the Lord is my firm foundation and my deliverer."

SEE OTHERS' NEEDS

Everybody has times of discouragement, fear, or frustration. From the toddler to the high-powered business executive, there's not a person alive who doesn't benefit from a little honest encouragement now and then.

Even Jesus knew times of loneliness and discouragement — especially when He faced the final hours of His life. (Mark 14:33-34) He had Peter, James, and John with Him but they never noticed His need. (Mark 14:27-42)

We all need someone to believe in us, to appreciate our strengths, and to accept us even when we make mistakes. God's Word actually commands us to encourage others: "Let us encourage one another — and all the more as you see the (Last) Day approaching." (Hebrews 10:25)

The disciples couldn't really have stopped Jesus' arrest and crucifixion from happening, but if they had been more sensitive to Jesus' needs, they might have encouraged Him during some of His darkest hours on earth. You, too, can become an encourager as you put other people's needs above your own and listen to them with your sensitive heart.

PRESS FUND

A Russian **Spasebo** Thank You to all who help us to keep publishing. With your moral and financial support we are completing 41 years of continuous flow of **The Orthodox Herald** to places all over the world. Marge Yanchisin, Michael Telepchak, Dorothy Sawko, Anne Dorozynski, Alexandra Spanovic, Nida Babich, Mary M. Parker, Olga Washinko, John Hvizdak, Nettie Swanko, Mary Ann Szanny, Vera M. Stocking, Helen DeLandri, Irene Allen, Val and Agnes Fryntzko, Victor Niebuhr, Mary H. Eurist, Helen M. Billak, Mary A. Zacharkiw, Margaret Balog, Raymond Gadke, Mary Kochmaruk, Daniel J. Kish, Metro Horoschak, Olga Peck and others. Julianna Kuzmack in memory of her husband John. Fr. Don Joseph Hotrovich in memory of Hotrovich departed Christine, Olga, Peter, Mary, Archpriest John, Euphieam, Fred. Vera Yurchak in memory of her brother Michael. Stephanie Chmiel in memory of her husband Andrew. Helen Cudlic in memory of her parents Anna and Basil Fedora and sister Anna Treichak. Helen Lesko in celebration of her mother Eva Durkot's 85th birthday and for health of Pat Ruzsbalsky. Fr. and Matushka Stroyen in celebration of their friend Mary Hanisak's 100th birthday.



Horseradish is very prominent on the Easter/Pascha table. It goes well with the menu but perhaps another reason is that it promotes digestion especially in this season when so much meat is eaten. People in the Slavic countries use horseradish all through the year in various sauces. There are even words derived from it which have entered general conversation, for example, **a staryi khren, old horseradish,** is an old man who has lived through a lot but is mean as he has not lost his sharp bite, while **khrenovo feeling horseradishy** means that things could be going much better.

One of the dishes always found on the table is Red Horseradish or Hrin. In America we usually add so much horseradish to the beets that it "cleans out our sinuses." I was surprised to find when we visited in the Carpathians that very little horseradish was added to the beets. It was so mild that I ate it like a vegetable. It so appealed to my taste that I always have a jar in my refrigerator ready to use whenever a tart condiment is needed.

Another horseradish dish on the table in the Carpathians was white horseradish. I give both recipes. You may use fresh horseradish for the recipes, but I am giving them made with the cream horseradish available in most grocery stores.

Beet Horseradish

2 cans whole beets
¼ to ½ bottle (5 oz.) cream style horseradish
2 Tbls. sugar
1 Tbls. vinegar

Drain beets. Grate coarsely. Drain. Add horseradish. Taste, add more if desired. Also use sugar and vinegar as desired.

White Horseradish Sauce

1 pint sour cream (part mayonnaise or yogurt may be used)
dash of salt and pepper
¼ cup creamed horseradish
2 Tbls. sugar
1 Tbls. vinegar

Mix all ingredients. Add more of anything to suit your taste. The taste should be quite mild.



APRIL 1993

1. Isaiah 42:5-16
2. 45:11-17
3. Heb 9:24-28
4. **9:11-14 Sunday**
5. Isaiah 48:17-49:4
6. 49:6-10
7. 58:1-11
8. 65:8-16
9. 66:10-24
10. Heb 12:28-13:8
11. **Phil 4:4-9 Sunday**
12. Exodus 1:1-20
13. 2:5-10
14. 2:11-22
15. 1 Cor 11:23-32
16. 1 Cor 1:18-2:2
17. Romans 6:3-11
18. **Acts 1:1-8 Pascha-Velikden**
19. 1:12-17, 21-26
20. 2:14-21
21. 2:22-36
22. 2:38-43
23. 12:1-11
24. Acts 3:11-16
25. **Acts 5:12-20 Sunday**
26. 3:19-26
27. 4:1-10
28. 4:13-22
29. 4:28-31
30. 5:1-11

BIBLE STUDY

The fourth chapter of the Acts of the Apostles which deals with the proceedings before the Sanhedrin (Supreme Council) is read during the last week of April.

St. Luke, the author of this Book, gives a full account of the proceedings in the Council, as he does of St. Paul's trials before the Romans, in order to place before the world the true relation of Christianity to "the Law". The scene is very dramatic and makes for easy reading. St. Luke is likely repeating the account of an eye-witness who would fully recognize and realize its significance — St. John.

The religious authorities were very much annoyed at the presumption of the apostles in teaching the people like recognized rabbis. They were particularly distressed that the resurrection was being preached. The authorities consequently arrested the apostles as disturbers of the peace. The arrest was made by the captain of the temple in person and he was supported by a strong body of the Sadducean (a religious party among the Jews) high-priestly faction.

There was no definite charge made when the apostles were brought before the Sanhedrin (court); it was a preliminary inquiry. St. Peter, inspired by the Holy Spirit, told the authorities that the lame man had been made whole in the name of Jesus Christ of Nazareth. Then he accused the priests and rulers of having crucified their Messiah, but that God had raised him from the dead and by that proved Him to be the fountain-stone and the corner-stone of God's Temple.

The rulers had set it as nothing and had cast it out, but God had lifted it up from the rubbish heap where it had been thrown, that is from the grave, and had made it the head of the corner.

The effect produced upon the seventy-one members of the Sanhedrin was one of astonishment at the boldness of the apostles and they ordered the apostles to speak no more or to teach any longer in the name of Jesus.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., Pa. 18621
Subscription: $5.00 a year or
$9.00 for 2 years.

$.......................... for ....year

Name...

Address..

City..

State......................... Zip.........................

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

•In three scenes

rich and famous seems synonymous, it may be well for us to remember Judas, the knotted rope, and the potter's field. In this world or the next, that is what happens to a person who loves money above all else.

On Holy Friday, one of the readings deals with Judas. We read about his last moments in Matthew 27:3-10. Like the Holy Evangelist, we have no words of praise or blame. We only see and learn. The judgment also of Judas belongs to God.